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THE HERITAGE OF THE LAST ARHAT

BY

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Relativity of Religious Truth.

BY birth and education, every one of us has been placed within the sphere of power of one or another of the great human civilizations, which exercised its influence on our bodily and mental training, and on the whole development of our personality, and even impressed on the mind of the majority, the stamp of its particular religious dogma. Strengthened by history, tradition, custom and convention, this network of influences fettered the individual nearly as firmly as those bonds of kinship do, that connect him with the race of his ancestors.

Still, as those bonds of kinship do not hinder a person from attaching himself with even stronger bonds, bonds of love and friendship, bonds of fellowship and mental affinity, to other, distant persons, just so that other bondage must not keep anybody back from glancing around himself, discovering merits in heterogeneous religions, and measuring his own conceptions by the noblest of theirs.

But then how to judge of the merit of a religion, how to know what is noble in it? Is not one single religion, isolated

from its sister-religions, like the isolated petal of a flower, the isolated note of a melody? Is it not, in its onesidedness, comparable to the opinion of a single one of that group of blind men, who, standing before an elephant for the first time in their lives, tried to define its nature. The first, who happened to touch its forehead, declared the elephant to be a big stone; the second, from the touch of one of its tusks, defined it as a pointed weapon; the third, after touching the trunk, said the elephant was a leather bag; the fourth caught hold of one of the ears, and defined the whole animal as a flapping fan; the fifth, after passing his hand over its body, declared it to be a mountain; the sixth, who had touched one of the legs, said the elephant was a pillar; and the seventh described it as a piece of rope, because he had just caught hold of the tail. Each of them grasped only part of the nature of the actual thing, and just so, each of the various religions on earth appears to make us see a different aspect of Truth Divine How then are we entitled to speak of merit in one or another of them?

Criterion of an Ideal Religion.

As a matter of fact, the individual, whenever acting, endeavours to act so as to establish, or to maintain, an optimum (*i.e.* best possible degree) of physical well-being, in response to its innate egotistic instincts. In this activity, it feels itself, often and again, checked by another kind of inner voices, which (no matter whether they be called conscience, or categorical imperative, or social instincts, or whatever else), regularly warn it, whenever egotism tempts it to transgress one or another of the universal commandments of ethics, and to endanger, thereby, directly or indirectly, the well-being of the social body to which it belongs. Life seems to be nothing but an attempt of the individual to keep itself balancing, as it were, on the delicate line of demarcation between the postulates of egotism and those of ethics, avoiding to hurt its own interests on one, and those of society on the other side. This state of equilibrium is experienced, by the

refined mind, as the optimum of inner happiness attainable under the given juncture of circumstances. It is that bliss, that "Peace of God," which religion promises to its followers.

For religion has always considered it its task to indicate that line of demarcation, winding along between those two postulates. Every religion has approached this task with boldness and determination, and in its own peculiar way, following its own particular character and tradition. If a religion has succeeded in fulfilling its task well, its doctrines must guarantee a state of perfect and permanent harmony between the well-being of the individual and that of society under whatever conditions imaginable. It is obvious that reversely, the degree and constancy of perfection characterizing the harmony of the above two factors, must allow us to judge of the merit of the religion by which it is being vouched for.

Measured by this standard, there can be no question as to the high value of Jainism, that time-honoured religion, which goes back to the teachings of Vardhaman Mahavira, the great contemporary and countryman of Gautama Buddha, and to his predecessors; for its teachings seem to guarantee indeed "the greatest happiness of the greatest number" not only of men, but of living beings, under all circumstances imaginable. This is why I make bold to draw your attention on this extraordinarily fascinating and important subject to-day.

Perfect Social Welfare warranted by Jainism.

According to Jainism, everything that lives has got a soul, or, to speak in the beautiful, concise language of the Scriptures, *is* a soul. And all the souls are fellow-creatures; the godlike recluse in his purity and unshakable peace, the active man of the world with his never resting ambitions, the innocent infant and the criminal, the lion and the nightingale, the cobra and the dragon-fly, the green leaf and the rose flower, the tiniest particle of water and the smallest of the corpuscles that compose the shining crystal, each of those

myriads of beings that form the wings of the breeze, and of those that waver in the scarlet glow of fire; all are fellow-creatures, all are brothers. For all have got bodies, all have got senses, all have got instincts, all take food and digest it, all multiply, all are born and die, all are capable of suffering and enjoying, and all bear the germs of perfection within themselves. That means, all are able to develop, during the long chain of their respective existences subsequent to one another, their innate dispositions of perception, knowledge, activity, and joy, to a degree of highest perfection. And all find themselves placed in the middle of the struggle against "*Karma.*"

"Karma" designates that substance which we incessantly assimilate by our bodily and mental activity, and which remains latent in the depths of our personality, until it "ripens" at the critical moment, destining the whole complex of our personality as far as it is foreign to "soul", and shaping our whole fate. We bind Karma by walking and speaking, by eating and breathing, by loving and hating, by helping and harming. And a different activity produces a different kind of Karma, which may ripen either immediately, or after some time, or even in one or another of our subsequent existences.

Yadrisam kriyata karma tadrisam bhujyata phalam
Yadrisamupyata bijam tadrisam prapyata phalam

"To the actions we do, corresponds the result we have to incur, as the fruit corresponds to the seed that has been sown."

By acting in such a way as to do harm to others we produce a Karma which will make us suffer to the adequate extent, and by acting so as to benefit others, we store up an adequate amount of latent happiness. There are moreover, actions which destine our bodily constitution, our surroundings, and the length of our life, and there are actions which destine the limit within which we are allowed to perceive and to know, to enjoy and to be successful.

Thus to bind Karma by good deeds, means to secure the basis of a happy lot; to bind bad Karma, by evil deeds, means to sow the seeds of future sorrow; and to stop the bondage of Karma completety, leads, if coupled with the consumption of all the remaining latent Karmas, to an elimination of everything that is non-soul in our personality. It means self-realization, it means that final state in which the soul, free from all encumbrance, is soul and soul alone: soul in the fullest possession of perception, knowledge. strength, and joy. This is the state called Moksha, *i.e.* "Freedom", the "Salvation" of Jainism.

The acknowledgment of the Law of Karma as the commonest of all natural laws (the law of conservation of forces, as it were, in its application to the psychical sphere) culminates in the glorification of the *Principle of Ahimsa*, *i.e.* Non-injury, in Jainism. For, according to the law of Karma, a living being that causes a fellow-creature, even the lowest developed one, to suffer, be it in order to further its own advantage, or for any other reason, cannot do so without harming its own soul, *i e.*, without tumbling down a greater or smaller distance from the height of inner development it has reached, and without experiencing, earlier or later, as a mechanical consequence, a disturbance of its own harmonious equilibrium. What means suffering to one, can never be a source of real joy to another, and wherever it appears to be so, it is because our means of perception hinder us from being aware of the slow, but sure effectiveness of this law of "Eternal Justice." This explains why the saying "Ahimsa paramo dharma:" *i.e.*, "Non-injury is the highest of all religious principles," acts such an important part in the daily life of the religiously inspired Jaina, whose sensible heart, a psychical galvanometer, as it were, warns him of every disturbance of well-being in the community of fellow-creatures around him, and spontaneously causes him to insert the resistance of self-control in the circuit of his own activity, or to restrain that of others in its proper course.

Strictly speaking, of all the religions that acknowledge

the law of Karma in one shape or another, *i.e.* practically of all the Indo-Aryan religions, it is Jainism with its all-comprising doctine of soul, in which the principle of Ahimsa has got the highest theoretical as well as practical importance, and where its place is substantiated more logically than anywhere else. Moreover, Jainism (unlike various other religious systems) does not believe the soul to be completely helpless in its dependence of Karma *i.e.* to be hopelessly condemned to act and react, like an automaton, upon the consequences of its former deeds, and to be therefore beyond all responsibility for its moral attitude and actions. But Jainism clearly states that the individual is gifted with a certain amount of freedom of will: a fact which none of all the writers on Jainism has up till now, duly emphasized. And still, this tenet forms one of the most important and most complicate chapters of the doctrine of Karma, as expounded exhaustively in the Jaina Scriptures. They state, it is true, that the soul is indeed constantly under the control of Karma, that its body and its sufferings and joys are indeed shaped by Karma, and that even those passions that shake it, and all the fatal instincts that arise in it, are predestined by Karma: but, on the other hand, they most emphatically declare that the soul is endowed with the power of breaking, by its free resolution and activity, the most obnoxious of the fetters of this very Karma, of destroying its own evil dispositions, and of suffocating the flames of all the various kinds of passion, before they can overpower it. That means nothing else but that the first and essential step towards religious activity is according to Jainism, a pronounced act of free volition, and that the soul is indeed, to a considerable extent, the lord of its own fate.

Thus, Jainism does not torpify its followers by the terrors of Karma, nor does it make them languish in unhealthy, effeminate fatalism, as many people think all Oriental religions do: but on the contrary, it trains the individual to become a true hero on the battle-field of self-conquest.

For it does presuppose a great deal of heroism on the

part of the hearer, to make him fully realize the cruel irony this play of life, *viz.*, how they all strive after happiness by all means of physical and mental activity, from eating, drinking, sleeping, dressing, up to sport and play, traffic and trade, art and science, strive after happiness at any cost, even at the cost of the well-being of others, and to reach, alas, just the contrary, *viz*., the binding of undesirable Karma, and therewith latent sorrow and suffering. To make him realize all this, to make him know that he cannot even quietly sit and breathe without killing and harming life round about, killing and harming brother-souls, and adding thereby to the stock of his own misfortunes. To make him aware of it and still encourage him to take up the desperate struggle against this world of dark mights within and round about him.

How can he take up this desperate struggle ?

Kaham chare kaham chitte kahasa kaham saya
Kaham bhujjanto bhasanto pavam kammam na bandhayi.

"How to walk, how to stand, how to sit, how to lie down, how to eat, and how to speak, without binding undesirable Karma ?"

The Dasavaikalika Sutra (IV, 7 f.) after giving a detailed description of the harm people do to other creatures merely by careless behaviour, puts these questions, and immediately lets the answer follow :

Jayam chare jayam chitte jayamase jayam saye
Jayam bhujjanto bhasanto pavam kammam na bhandayi.

"By walking with care, standing with care, sitting with care, lying down with care, eating with care, and speaking with care, the binding of undesirable Karma can be avoided."

The Acaranga Sutra discusses this subject in full breadth, and the Sutrakritanga Sutra, which goes more into the depth of the abstruse problem, goes so far as to state (II, 4) that the soul is binding bad Karma at any time whatsoever, even if it does not directly do evil actions. *i.e.*, even in sleep, or in a state of unconsciousness. For, as a man who has made up

his mind to kill a certain person at the first best opportunity goes about with his murderous intention day and night, and as his subconscious mind is constantly filled with those hostile sentiments towards that person, just so the individual is constantly filled with hostile sentiments towards the whole of creation, as long as he is inwardly prepared to satisfy, as soon as they will arouse him, his physical instincts at the cost of the well-being of any other creature.

There is, according to the Sutras, only one way by which the individual can save himself from binding bad Karma, and that is the "*Pratyakhyana*," *i.e.*, the solemn vow of restriction concerning harmful acting For it is not enough not to do evil deeds, after all, but one must avoid them with full intention and deliberation. Thus, one can *e.g.*, vow not to eat meat, in order to give an assurance of safety, "Abhayadana," the noblest of all gifts, to a large group of animals, one can, vow to avoid eating at night, in order to put another kind of limit to one's actions connected with indirect harm to others, one can vow not to wear silk or fur, or leather foot-wear for the benefit of the animals producing it, one can vow not to break flowers, or not to kill any animal whatsoever, down to worms and insects, one can vow not to waste any articles of daily use, such as water, fire, food, clothes, beyond one's actual requirements, one can vow not to encourage the captivating and training of wild animals for the sake of sport or amusement, by avoiding to visit shows, etc , referring thereto, and one can vow to avoid thousands of similar actions connected with direct or indirect injury to other creatures. There are various kinds of Pratyakhyanas, from Pratyakhyanas of single actions of the above character, upto the stereotype group of the five all-comprising Pratyakhyanas, called the Panca-Mahavrata, or the Five Great Vows, *viz.*, the Pratyakhyana of all physical injury whatsoever, that of all verbal injury, that of appropriating things arbitrarily, that of sexual intercourse and everything connected therewith, and that of keeping property or belongings of any kind. These five Vows are taken by every Jain monk at the time of his

initiation in a form of absolute strictness. They comprise not only the doing of those objectionable actions, but also the causing of their being done and the approval one might give to their being done, by thought, word and action. The five Great Vows guarantee indeed the optimum of faultlessness attainable in this world. And this optimum is only attainable by persons of the highest qualities, who do not care to keep up any attachment whatsoever. Thus, a genuine Jaina Muni, even one of the twentieth century, will never use any vehicle, nor shoes, nor keep money, nor touch a woman, nor kindle, or sit before, a fire, nor use unboiled water, nor take any food containing a trace of life, nor such food as has been prepared expressly for him, nor touch a green plant, for fear lest its delicate body might suffer from his bodily warmth, nor keep any property except his begging-bowls, his stick, and the scanty clothes that cover his body. And even these few things cannot well be called "property" in the sense of the Scriptures, because in their case, the characteristic which distinguishes property, *viz.*, the attachment of the owner, is wanting. And there are even a group of Jaina monks who renounce these few utensils too, walking about unclad, and using their hands as their eating vessels. But there are only a few of them, in the whole of India: the "Dig-Ambara" or Sky-clad monks, whereas the other branch, the "Svetambara" or White-clad monks, come to several hundreds.

The standard of the usual Pratyakhyanas for laymen consists in the group of fixed Pratyakhyanas called the Twelve Laymen Vows, which can be taken in various shades of strictness and in an optional number. Though standing below the standard of the ascetical vows, still they represent a high form of ethical conduct.

Not only the Jaina monks, but also the laymen are very particular about taking and keeping (besides those groups of fundamental "Vows," which are being taken only once in the whole life, and for lifelong) number of other, detached Pratyakhyanas of the above described character for an optional period. For the Pratyakhyana is the very key to "Moksha :"

constant binding alone can lead to final "Liberty." Thus, there is practically no Jaina who will eat meat or fish or fowl, or even eggs, and there is no Jaina who will intentionally and without purpose kill or trouble a narmless living creature, be it even a fly. Most Jainas even avoid potatoes, onions, garlic, and other vegetables believed to be endowed with a higher vitality, as well as eating at night; and most Jainas take, for certain days, the vow of abstention from green vegetables, or from travelling and moving out, or the vow of chastity, and vows of innumerable other things.

The theoretical and practical valuation of the different kinds and shades of Pratyakhyanas depends not only on their duration, or on the quantity of the objects concerned, but first of all on their transcendental quality. For though all the souls, *i.e.*, all the living creatures, are equal in their original disposition, still they are observed to be in various phases of development towards perfection, in various stages of self-realization. According to the principle of economy, the higher developed ones are higher valued than the lower developed ones. Therefore the Karma bound by harming a higher developed being is thought to be of graver consequences than that bound by injuring a lower creature. Thus, plucking a handful of vegetables is, by far, less harmful than killing a cow; killing a menacing tiger less harmful than the murder of a peaceful antelope; or punishing a dangerous criminal is of less consequences than an offence done to a saintly monk. This valuation, by-the-bye. seems to have a counterpart in those less refined, universally adopted conceptions, which, with all expressions of disgust, condemn cannibalism, but do not object to the slaughteriog of animals for culinary and other purposes; or which strictly forbid the bloodshed of a human being, but allow the murdering of the murderer, or that of the assailing, or otherwise menacing, enemy, all of whom have ethics against them

Thus much be said concerning the Pratyakhyana of Himsa, *i.e.*, Injury. that precaution against the binding of new latent suffering, by deliberate abstention from actions

connected with harm to others.

It has its counterpart in the attempts of securing new latent happiness, by furthering the well-being of others. Though there is no hope of gaining genuine, *i.e.*, completely pure and unhampered happiness as long as any particles of Karma or either kind mar the soul, still a certain amount of good Karma is a necessary condition, in order to secure that bodily and mental constitution from the basis of which the struggle against the obnoxious Karma particles can be successfully taken up. Good Karma is believed to be secured by charity, hospitality and selfless service. And here too, a gradation of objects can be observed. It is, of course, meritorious to practise charity wherever our heart is moved to compassion. It is meritorious to build Panjrapoles for the relief of poor sick animals, it is meritorious to provide the poor hungry with bread, people suffering from cold with clothes and homeless ones with a roof over their heads: still nothing can come up to the service done to a poor pious brother in Mahavira. The more he comes up to the ideal laid down in the Scriptures, the higher is considered to be the merit of serving him. This explains the remarkable zeal with which one can see Sravakas (laymen) hasten to feast a brother Jaina, especially on the day when the latter breaks a fast of long duration; and it accounts for the readiness with which a Jaina Community or Jaina institution hastens to receive and to give facilities even to a foreign scholar, who happens to be a student of Jainism, and whose learned activity in connection with Jainism is considered to be an undoubted religious merit. And it explains, last but not least, the unspeakable pleasure and devotion with which a Jaina family sees approaching towards their door the saintly monk or nun, who will enter with the greeting of "Dharmalabba". or a similar formula, and will allow the lord or lady of the house to put a small quantity of eatables into their bowl, provided that this action includes no direct or indirect injury to anybody, and that everything is in strictest accordance with the rules of monastic conduct and decency.

Now I have been asked several times whether it is true that the Jainas, as alleged, carry the virtue of charity so far as to cause, now and then, some poor wretch, (whom they pay off) to yield his body as a pasture-ground for lice and fleas and other amiable creatures, and let them have their fill. According to my firm conviction, this horrible allegation must be a bold invention. And if it is perhaps, against all probability, true that some ill-informed fanatic did such a thing, then he would have acted in straight opposition to the tenets of Jainism: for to make a being so highly developed as a human soul, suffer in such a degrading way, in the name of the humanest of all religions, would clearly fall under the heading of Himsa, of worst and meanest injury, and would, besides, mean a downright insult to Religion in general.

Resuming, one can say that the social conduct prescribed by Jainism is characterized by the four attitudes "*Maitri*," "*Pramoda*," "*Karunya*," and "*Madhyasthya*," which have been grouped together in the following stanzas:

> Ma karshit koapi papani macha bhut koapi dukhita
> Muchyatam jagatapyesha matirmaitri nigatyate
> Apastasesha doshanam wastutatvavalokinam
> Guneshu pakshapatoya sa pramoda prakirtita :
> Dhineshvartheshu bhiteshu yachamaneshu jivitam
> Pratikarapara buddhi karunyamabhi dhiyate
> Krurakarmasu nisankam devataguru nindishu
> Atmasamsishu yopeksha tanmadyasthya mudiritam.

"By *Maitri*, *i.e.*, amity, that mentality is meant which makes one wish that no creature should commit evil actions, that no creature should be suffering, and that the whole universe may find Salvation."

"*Pramoda*, *i.e.*, joy, designates the fullest appreciation of, and admiration for, the virtues of those who have shaken off all sin, and who can see through the essence of all things.

"*Karunya*, *i.e.*, compassion, is that trend of mind which makes one wish to help all creatures in need, all that are afflicted, and all that beg for their lives."

"*Madhyasthya*, *i.e.*, impartiality, is that indifference, or rather leniency one should always bear towards those who commit cruel actions, those who openly blaspheme the Divine, or the spiritual teacher, and those who are filled with arrogance."

It is clear that all such principles, put in action, guarantee such an amount of happiness and peace within the whole brotherhood of living creatures, such a paradiselike state of general bliss. that one should wish them to be universally adopted and followed, to the benefit of all that lives.

Perfect Individual Welfare warranted by Jainism.

On the other hand, it is true, they presuppose what appears to be a kind of sacrifice on behalf of the individual.

This apparent sacrifice at the cost of which that state of general well-being is being brought about, consists in a certain amount of personal happiness, or of expedients of the latter, which the individual has evidently to renounce, in the case of even the most insignificant of the Pratyakhyanas, and in every one of its positive altruistic efforts.

It is clear that the equilibrium of personal and general well-being would indeed remain incomplete, and Jainism could not be said to have fulfilled its noble task in the ideal way claimed before, if the individual would feel the apparent sacrifice to be an infringement on its happiness. In reality, however, both the sides are in perfect equilibrium, for there are deliberations which not only reconcile the individual with that so-called "sacrifice," but make it realize that it is, on the contrary, benefitted by it, and that this benefit by far outweighs the apparent disadvantage.

Frst of all, the motivation of the very "sacrifice" is, as we saw, an egotistic one: for if the individual submits to those restrictions, it does so in order to avoid the binding of unfavourable Karma, and therewith the storing up of latent suffering: and if it recurs to those actions of positive altruism, it does so in order to bind favourable Karma, and to secure latent happiness.

And it performs both the kinds of actions, those of negative as well as those of positive altruism, with the assistance of certain of its own natural dispositions, which form part of its "conscience." I mean those emotions of sympathy and compassion, which make us place ourselves in the situation of a suffering creature, and suffer, as it were. with it, especially when we have reason to feel ourselves responsible for its sufferings, as in the case of a nightflutterer rushing into the light we allowed to burn uncovered, in our carelessness; or in the case of a bird which was starved in its cage through our forgetfulness, or in the case of a helpless deer which we killed with our own hand, in a fit of huntman's zeal, and the sight of whose mutilated body makes us, after all, sick and miserable. It is that universal postulate which Hemacandra, the Great Acharya and teacher of King Kumarapal of Gujarat, has expressed in that often-quoted stanza (Yogasastra II, 20).

Atmavatsarvabhuteshu sukhadukhe priyapriye
Chintayannatmane anishtam himsamanyasya nacharet.

"In happiness and suffering, in joy and grief, we should regard all creatures as we regard our own self, and should therefore, refrain from inflicting upon others, such injury as would appear undesirable to us, if inflicted upon ourselves."

Akin to dispositions of this kind is a certain sense of chivalrousness, a certain generosity, which overcomes us, whenever we see a small innocent creature being at our mercy, provided our mind is clam enough to visualize its utter hetplessness: that feeling which unfailingly overcomes even the case-hardened hunter, at the occasion of battue-shooting, and which makes him, perhaps for an instant only, regret to have joined such an ungentlemanlike sport as this wholesale slaughter of helpless creatures surely is.

Another feeling of this kind is a certain instinct of economy, which, with sensible persons, proves a powerful pleader in favour of Ahimsa: I mean that spontaneous conviction that it is not right to kill, or to cause to be killed,

such a highly organized creature as a pigeon or a deer or a cow in order to flatter one's gluttonous appetite, when a dish of well-dressed vegetables would serve the same purpose just as well, if not better,

The appeasement of all these, and others of our social instincts, by avoiding harming and trying to benefit, fellow-creatures, is, after all, in itself a valuable personal gain

In addition to avoiding bad and securing good Karma and to appeasing its innate social instincts, the individual gains, by its non-egotistic attitude, a third advantage, which is perhaps the most valuable of all: it consists in the lasting and genuine bliss which renunciation only can give.

For what is the good of trying to gratify all one's wishes, all one's passions, all one's ambitions? Is the advantage gained thereby, indeed worth so much hankering, so much worrying, and so much harming? No, says the sage: the happiness we crave for, is transient like a dream, like a cloud, like beauty. It leaves the bitterness of its absence behind, as soon as it is passed, and it leaves behind, like a dose of opium, the ardent craving for more and more. It is just so as the Uttaradhyayana Sutra states (IX, 48):

> Suvannaruppassa vu pavvaya bhava siya hu kelassama
> asankhaya
> Narassa luddhassa na tehim kimchi ichchahu agasa
> sama anantiya

"Let there be mountains of gold and silver, let them be as high as the Kailasa, and let there be innumerable of them: still to man in his greediness, all this will mean nothing. For desire is boundless like space."

So what is the good of a drop of nectar, when you are thirsty for a cup-ful? The cup-ful being denied to you, why bother about the drop? Shake off that foolish wish and forget it.

And further, if gained, the happiness you crave for, means possession. Possession of land or fortune, of houses or fields, of beauty or skill, of friends or family, of honour or

reputation. And possession involves the sorrow of its maintenance. You have incessantly to take care of your land and of your fortune, you have to recur to lots of contrivances, if you want to preserve your beauty or to retain your skill, you have to bring sacrifice over sacrifice for your friends and your family, you tremble for their lives, when sickness shakes them, and suffer agonies when fate separates you from them, and the concern about his position and reputation has even proved able to urge a person to suicide and other desperate steps. In short, to speak in the words of Bhartrihari, the great Sanskrit epigrammatic writer:

Sarvam vastu bhayanvitam kshititale
vairagyamevabhayam.

" Everything on earth is unstable. The only stable thing is Vairagya (*i.e.*, world-weariness)."

What is the good of a happiness including so much agony? What is the good of this feasting with the Damocles-sword of sorrow threatening above your head? Would it not be much better to give up all this possession guaranteeing such a doubtful happiness? To give it up as those saints of old did, of whom the Uttaradhyayana Sutra (IX, 15 f.) says:

Chattaputtakalattassa nivavarassa bhikkhuno
Piyam na vijjayi kimchi appiyam pi na vijjayi
Bahum ku munino bhaddamanagarassa bhikkuno
Savvato vippamukkassa yegantamanu passavo

"To the begging monk, who has given up family-life and all secular activity, nothing appears desirable and nothing undesirable."

" Great indeed is the bliss of the monk, the homeless beggar, who is free from all attachment, and who is aware of his solitude (which includes the metaphysical solitude of the soul)."

And then, says the wise, whether you hanker for its gain, or trouble for its preservation: all this happiness you

are so particular about, means slavery in the last end. The anxiety you feel about it, fills your mind, and mars your thinking from morn till night, so that, in your continuous worrying about your business, your position, your hobbies, your friends, your pleasures, and your wife and children, you do not find so much time as to ask yourself why you are doing all that, what you live for, and where you are steering to. You think that you do not care to ponder over it. But in reality, you are not free to do so, because you are the slave of your attachment to that empty, transient bit of happiness, which is, in reality, no happiness at all. Would it not be much better for you to be unconnected with all this, to be your own master, to be like the Rishis and Munis of old, who, in their solitary meditations, unhampered by secular considerations, without comfort and property, without wife and children, without ambition and position, were, in reality, the lords of the world?

Artanamarjane dukhamarjitanam cha rakshane
Aaye dukham vyaye dukham dhirgha dravyam
dukhavardhanam.
Apayabahulam papam ye parityajya samsrita
Tapovanam mahasatvaste dhanyaste tapasvina:

"The acquisition of property, and, if acquired, its preservation, both are connected with trouble. There is trouble in earning, and trouble in spending. Therefore, cursed be property, the increaser of unhappiness!"

"Blessed are those ascetics, great souls are those ascetics, who gave up sin, the producer of so much suffering, and who have found a place of refuge in the grove of a hermitage."

It is not without reason that people in India have been giving to such "great souls," titles like "Svami," "Maharaj" and others, which, in olden times, were applicable only to the truly renouncing ascetics, who were living examples of the fact that renunciation means power, and who indeed experienced the royal happiness of asceticism, where there is:

Na cha rajabhayam na cha chorabhayam
ihalokasukham paralokahitam
Naradevanatam varakirtikaram sramanatvamidam
ramaniyataram.

"No fear of the king, no fear of robbers, happiness in this, and bliss in the next world, reverence shown by men and gods, and the acquisition of true fame: delightful is this ascetical life."

Or, in other words:

Na chendrasya sukham kimchinna sukham
chakravartinaha:
Sukhamasti viraktasya munerekantajivinaha:

"Nothing is the happiness of the king of the gods, nothing the happiness of the emperor of the world, compared to the happiness of the world-weary monk in his solitude."

All such considerations lead to the second great postulate of Jainism: *Samyama* or *Renunciation*, *i,e.* continuous self-control practised by giving up one's regards for physical happiness.

According to the Jaina conceptions, the individual is free to embrace whatever degree of renunciation he deems appropriate to his personal convictions and abilities. Just as Non-injury, Samyama also can be resorted to by various kinds of Pratyakhyanas. And, since Non-injury itself is not practicable without Samyama, and Samyama, on the other hand, vouchsafes Non-injury, the Pratyakhyanas concerning the former, practically fall together with those concerning the latter great principle. Thus, the climax of the Pratyakhyanas concerning Non-injury, *viz*., the five Great Vows of monks: non-harming, non-lying, non-stealing, sexual renunciation, and non-property, form at the same time, also the climax of the Pratyakhyanas concerning Samyama. The object is all the same, it is only the stand-point that has changed. For to the duty of avoiding objectionable actions as far as they are fit to harm others, is being added the further obligation of avoiding them also as far as they are fit to disturb one's own

equilibrium and calmness of mind, and to detract one from that religious activity so essential for one's real Welfare. Thus the Principle of Samyama stands in the foreground especially in such particulars as the absolute prohibition of heavy food, of aphrodisiacs, excessive sleep, sexual activity, intoxicating substances etc., for monks, and in the obligation of laymen to give up some of these things partially and some totally. The explicit command of the Scriptures never to give way to any of the four fundamental passions, *viz.* anger, pride, deceit, and covetousness, of which the last includes all kinds of attachment to lifeless as well as living things, and many other regulations, fall likewise under this heading, notwithstanding their being rooted in Ahimsa after all.

Another important expedient of securing one's personal metaphysical advantage in fullest accordance with the laws of ethics, is very closely akin to, and based on, renunciation: I mean *Tapa. i.e austerity*, or self-imposed suffering undertaken for religious reasons. The purpose which the Jaina has in view when practising austerities, can be understood from the idea that all suffering means a consummation of bad Karma, and that the voluntary undergoing of certain hardships has the further advantage of giving, at the same time, valuable assistance in the realization of the two great principles Ahimsa and Samyama. Thus:

Savuni jai passugundiya vihuniya dhamsayayh
siyam rayam
Evam davivovahanavam kammam khavayi
tavassi mahane
(Dasavaikalika Sutra).

"As a bird, gets rid of the dust with which it is covered, by shaking itself, just so the monk, who practises austerites, consumes and shakes off his Karma."

To get rid of Karma, is (as we saw before) the first step towards self-realization, and therewith to the highest transcendental bliss. This is the reason why austerity plays such an important part in the life of the Jaina, be he a monk or a

layman. According to the Jaina Scriptures, there are various ways of practising austerities, all of which are being started with the respective Pratyakhyanas too, after their duration and other items have been accurately fixed. With reference to Tapa, there are Pratyakhyanas by which the quality, quantity, or time of one's meals is being reduced, from the simple giving up of special kinds of food, or of eating at night, and from partial fasts, and fasts of a whole day or several days, upto fasts of more than a month's duration. There are, moreover, Pratyakhyanas by which one binds oneself to practise certain ascetical postures, to meditate for a fixed time, to devote a certain time to the regular study of religious works, or to the service of co-religionists etc. Several forms of austerity are at the same time recommended as strengthening and hardening one's bodily and mental powers, as *e.g.* the *Ambil* Fast, a kind of bread-and-water diet (excluding all milk, fat, sugar, spices etc.) and also certain *Asanas*, or ascetic postures indeed do, if observed within certain limits. Of quite a different character is the austerity called *Sallekhana*, or *Samlekhana*, by which the individual solemnly resigns all food for the rest of his life, under formalities dealt with in the Avasyaka Sutra, the whole last chapter of which is devoted exclusively to the subject "Pratyakhyana." This form of austerity is indeed being recurred to by very pious people at the time when they feel death positively approaching.

Thus it is true that under certain circumstances, Jainism does allow the vow of starvation. But it would be wrong to infer therefrom that its ideal is the extinguishment of personal activity at all. Just the contrary is true. Jainism promulgates self-realization as the aim of individual life: a self-realization which, at the same time, also forms the basis of the well-being of all that lives. The achievement of this self-realization presupposes, on the part of the individual, the highest exertion of all bodily and mental powers, a constant wakefulness, and an iron will, which precisely obeys the behests of intellect, bravely resisting all kinds of internal and

external temptations. More practically speaking, it presupposes a reasonable kind of self-preservation in the narrowest limits possible. There is a parable, according to which six hungry travellers came to a mango-tree and consulted as to how best to obtain its fruit. The first suggested to uproot the whole tree, as the promptest expedient, the second said that it would just do to cut the crown, the third wanted to cut some taller, the fourth some smaller branches, the fifth suggested that they should merely pluck as many fruits as they required, and the last said that the ripe fruits which the wind had blown down into the grass, were amply sufficient to appease their hunger. The six men symbolize, in the above succession, the six *Lesya* or "soul-colours," representing types of graded inner purity. It is quite characteristic of the spirit of Jainism that the representative of the white colour, *i.e.*, the type of highest purity, advises to eat the fruits fallen into the grass, but not, as absolute and one-sided negation of life would suggest, to sit down in fullest renunciation, and die of hunger.

The postulate of Self-preservation within the reasonable limits of ethical decency is clearly and directly pronounced in the Jain Scriptures, which, in critical cases, recommended it even at the cost of renunciation or Samyama :

> Savvatha sanjamam sanjamavo appanameva rakkhijja
> Muchchayi aivayavo puno visohi na yavirayi
> Sanjamahevo deho dharijjai so kavo vo tadabhave
> Sanjamaphayinimittam dehaparipalana ititta.
>
> (Oghaniryukti. Stanzas 47-48.)

"Before all, one should guard the rules of renunciation, but even at the cost of renunciation, one should guard one's self. For one can get rid again of the sin of transgression, if one atones for it afterwards (by austerities), and it is, as a matter of fact, not a case of Avirati (*i.e.*, the state of not being under any Pratyakhyana whatsoever, or the state of religious licentiousness)."

"The body is the instrument of renunciation. How could a man perform renunciation without the help of his body? Therefore, it is desirable to preserve one's body in order to increase one's Samyama."

Thus, even the rules laid down for monks,—for these two stanzas refer to monastic conduct,—stand under the immediate influence of this principle. The monk, it is true, is supposed to fast and to renounce, to observe absolute chastity, to meditate and to suffer all kinds of inconveniences and hardships; but he has, on the other hand, to follow special prescriptions as to how to accept, within narrow limits, pure food and other requisites offered, how to walk and how to sleep, how to sit and how to speak, how to serve fellow-ascetics, and how to receive their service, how to preach and how to dispute, how to work and how to move in the world as it is, with its saints and its criminals, its laymen and lay-women, its Hindus and Bauddhas, its scholars and peasants, and its kings and beggars.

In short, he is taught how to regulate his whole bodily and mental activity in such a way as to be in constant and undisturbed harmony with all that lives around him, under all conditions given. He is shown the way how to secure the optimum of his own personal happiness in such a manner as to contribute, even thereby, to the welfare of the world. Or he is taught how to help making the world more perfect by increasing his own perfection.

Thus, the very secret of Jainism is contained in the three important words *Ahimsa* or Non-injury, *Samyama*, or Renunciation, and *Tapa*, or Austerity: words which the famous first stanza of the Dasavaikalika Sutra so beautifully groups together as the essence of *Dharma*, *i.e.*, Religion:

Dhammo mangalamukkittamahimsa sanjamo tavo
Devaavi tam namamsanti jassa dhamme saya mano

"Religion is the highest of all blessings: it comprises Ahimsa, Samyama, and Tapa. Even the gods bow down to him whose mind is always centred in Religion."

Then the Sutra continues with the following classical verses, which are, like the above one, amongst the words to be daily recited by monks :

Jaha dummassa pupphesu bhamaro aviyayi rasam
Na ya puppham kilameyi so a pineyi appayam
Yemeya samana mutha je loye santi sahuno
Vihangama va pupphesu danabhathesanaraya
Vayam cha vitthim labbhamo na ya koyi
vuvahammayi
Ahagadesu riyante pupphesu bhamara jaha
Mahugarasama buddha je bhavanti anissiya
Nanapindaraya danta tena vuchchanti sahuno.

" As the bee drinks honey from the blossoms of a tree and gets sated, without causing pain to the blossom."

" Just so are those monks, who have given up all attachment and who are truly the " good ones " (original : " *Sadhu* ", *i.e.* also " *monks* ") in the world. As the bees are with the blossoms, so are they gratified with begging their alms."

" Their device is " Let us find something to live on, without any creature being harmed " This is why they go in quest of what they find ready, as the bee does on the blossoms."

" Wise are those who act like the bees, and who are free from all bonds of dependence. Pleased they are with any food they obtain, and ever self-controlled. This is why they are called " *Sadhus* " (*i e.* " the good ones " and " monks ").

The ideal of what human life can be like, and ought to be like, in the light of all these conceptions, is illustrated by the figure of the *Jina*, or *Arhat*, the supposed initiator of a new period of reawakening Jainism after a period of decay. Many such *Arhats* are related to have appeared on earth before, many are said to be living even now in distant regions, and many, to be expected in future too. The *Jina* or *Arhat* is man on the summit of perfection, man at the threshold of *Moksha*, ready to enter *Siddhasila*, the place of eternal bliss, from where there is no return into this world of imperfection.

His *Karmas*, with the exception of some neutral ones, are fallen off from him, and the innate qualities of his soul are expanded in fullest beauty and majesty. He is omniscient, all-perceiving, filled with infinite joy and infinite strength. He is free from all passion and attachment, free from desire —for desire is nothing but an expression of imperfection—, and yet he is man, and has to keep his human body as long as the neutral rest of his Karmas force him to keep it. He is man, and, as one part of Jaina tradition, that of the Svetambar branch, so beautifully suggests, has to satisfy the requirements of his human body: he begs his food, and he eats and drinks, within the limits prescribed for a monk, since the rest of his Karmas require him to do so. And the rest of his Karmas also require him to live exclusively for the benefit of the world, *i.e.*, of those souls that are still in the bonds of dangerous Karmas For as long as he lives in his human shape, he goes about, showing to the whole of creation, the right path, by preaching and teaching, and by the example of his own model life. And it is obvious that the activity and life of the Perfect One must indeed turn out to be a blessing, for he cannot but attract crowds of followers and imitators.

This is what the Jaina worships as his highest religious ideal, his "god", if one chooses to say so He adorns his statue with pearls and diamonds, with roses and jasmine, and costly champak flowers, he fans it, as one fans a great king, with white chowries, he burns sweet frankincense before it, and builds beautiful temples over it, beautiful and costly as fairy palaces, and he takes it round the city in gorgeous processions, on golden cars, followed by crowds of singing women in gay-coloured, gold-glittering sarees: still he knows that his god dwells high beyond all this, and that all this *bhakti*, or pious service, is nothing but an expression of his own admiration for his chosen ideal, and a kind of expedient to bring it closer before his eyes and the eyes of the world, both of whom are pretty well in need of it.

Jinahood shares the quality of all ideals, to be, in spite of—or perhaps just on account of—its undiminished and

undiminishable attractiveness—high above the bodily and mental standards of its admirers and imitators. And even Jaina-monkhood, its reflection on the rough mirror of actual life, is high above the standard of average man, and will—owing to the diversity of human dispositions,—always remain restricted to a few privileged individuals, wanderers as it were on the heights of humanity. Since the institution of monkhood, and all the other institutions of Jainism, presuppose the world as it really is, and humanity as it really is, the Scriptures do not account for the question as to what would become of the universe, if all people would turn monks. Therefore it will always remain undecided whether that venerable Muni was right, who replied to the idle questioner that in such a case the good Karmas of mankind would cause wish-trees to grow, and streams of Amrita to flow, and gods to descend from their celestical abodes to serve their feet.

But even if it is not possible for everybody perfectly to come up to that ideal, still, merely acknowledging it to be an ideal, and trying to cultivate as many of its virtues as one's constitution allows, even thus much is considered to be a step towards advancement.

Necessity of applying Jaina Principles to Modern Social Problems.

This is, expressed just in a few words, what I think to be the innermost secret of Jainism, and what is, at the same time, a mental attitude without which a real advancement of human culture is not possible. We are living in a generation which, by all means imaginable, encourages a boundless egotism on one side, and on the other, an unrestrained violence offered to living creatures, in the shape of slaughter and war and misery: and then we think that our egotism can be satiated by regardlessness towards others, and that the violence we suffer can be abolished by our doing violence to others. Has there ever been a greater and more fearful mistake? Why not acknowledge now that we have been wrong, and that the way we have taken to, must lead to a

hopeless degeneration? Why not comprehend at last that egotism cannot succeed, unless it dissolves in altruism, and that a reasonable altruism must needs lead to perfect individual bliss? This clear and simple axiom is the basis of that time-honoured doctrine which forms *the legacy of the last Arhat* and which, even if taken as a symbol, still represents such a noble image of Eternal Truth.

Having been asked so often as to what I think to be the merit of Jainism as a practical religion, I have tried to give a short answer to-day, which the general public might be able and willing to follow. At first sight, it might appear to be a one-sided answer, because it is based solely on the problem of the mutual relations of individual and society. Still, this problem being one of vital importance, and it being, as I said before, the very touch-stone by which the value of a religion can be objectively ascertained, the above expatiations may stand, as a kind of introduction into the spirit of Jainism.

CHAITYA AND BASTI.

BY

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IT is a peculiar thing to note that Jainism, though it has succeeded in maintaining its basie solidarity or ground frame work, has contracted, while spreading over time and plan, the singularities of the time and place which ultimately due to adverse circumstances stiffened into watertight caste-compartments of the present day. The words Chaitya and Basti have to give a very intelligent history as to how Jainism shaped itself in various parts of India owing to circumstances of time, place, customs etc. The present writer selects Maharastra and Karnatak for his essay and attempts to show how the Jains of these parts suffered and behaved and came to treat each other in their religious outlook on life.

The word 'Basti' is prevalent among the Jains of Karnatak and southern provinces. But a very few people appear to know what that word really signifies. A Canarese Jain will explain the word as a Jain temple. "I go to the Basti" will be the expression when he has to pay visit to the deity, which expression looks very strange to the non-Jain gentleman, who will prefer the expression "I go to Jinadeo." Why should there be such difference in expression?

Marathi speaking Jains of Sholapur, Ahmednagar and Poona call the Jain temple 'Vasai.' This form is the Prakrit or Magadhi form of the Sanskrit word "Vasati." According to the Sutra ayuktasya anadaw ka ga cha ja ta da pa wam prayolopah) the syllable 'Ta' in sanskrit 'Vasati' becomes silent while giving the Prakrit word 'Vasai.' In olden days when Jain literature and rule was the order of the day Magadhi or Prakrit language was the language of speech and literature.

Before considering the meaning and purport of the expression Basti or Vasai, we should try to see the nature of ancient sacred places of the Jains. We shall take for instance the sacred places of Shikharji, Shri Kunthalgiri and Powapuri which are admittedly very sacred and ancient. These sacred places were without any ancient temples with images in. There were only padukas or foot-prints or raised platforms or Chaityas where the last remains of the holy men were burnt. These places were called Chaityas; were held in great reverence and were visited by laymen to receive religious instructions from Yatis or holymen who resided there. Then as the time passed on those places were supplemented by buildings and where circumstances allowed, by carvings in mountains, for the convenience and residence of the holymen of those places. The first stage may be called Chaitya vashi stage: and the second stage may be called Mathawasi stage. This was the height of Jain power and prestige. Then came the decline of Jain people and rise of Hinduism. With the rise of Hinduism and other non-Jain faiths it became very insecure to the Jain saints to stay at a

great distance from the people. So they began to come nearer the Jain population for preaching and food. The places where they thus began to reside near their followers came to be called " Vasais " or the places of their resort.

Thus the expression " Vasai " indicates the third stage of the Maharastra Jains. This third stage began with the rise of Shankaracharya *i.e.*, the 8th century A. D. After this the Maharastra Jains do not appear to have raised their head at any time. For the rise of new Hindu sects of Bhagwatas, Mahanubhavas and Nathas about the 12th century A. D. in Maharastra shattered the Jain following and dwindled their number to a very great extent. So the progress of the Maharastra Jains stopped from about the 8th century A. D.

It will be noticed that in all three stages described above there was not much necessity of temples with images in them. Preaching of religion was going on upto that time by saints approaching the laymen and giving religious instructions by oral teaching.

The history of the Svetwal Jains who are the most important of the Maharastra Jains will explain this matter very clearly. For this purpose we may take into notice some Svetwal families and their gotras etc.

Family name.	Gotra.	Sutra.	Shakha.	Prava.
Bubane	Hariketu	Satadhanu	Paryay Samas	Sambhu Pravar
Pangal	Bhuvallabh	Merudhar	Anuyog Samas	Vishva Chakshu Pravar
Phaltane	Pundarik	Sarvayash	Prabhrataka	Vishva Jyoti

A cursory glance at the gotras above given will show that these families were students of certain branches of Jain religious literature and that they distinguished themselves by those branches only. This stage is the first and the purest stage of Jainism. Then followed the second stage, the stage of monasteries which began from the 3rd century

B.C., when the Buddhists and the Jains rivalled each other in preparing the caves and gumphas in hills and mountains leaving behind them everlasting specimens of art. The Maharastra Jains were not unaffected by the tide of that activity, which has left its permanent traces in the cave-carvings of Dharashiva and other places.

In Karnatak and other Dravid provinces Jainism continued to enjoy a position of prestige and royal patronage upto the 13th century A D. During the period between 8th century and 13th century, however, Jainism took altogether a different turn resulting in creation of numerous temples with an independent priestly class and a complex and costly mode of worship Accounts of the holy shrines of Yerdal and Kundal go to show that villages were assigned for supplying milk, butter milk, curds, ghee and other materials of temple worship. This exuberance of worship ultimately gave the keys of the temple doors, into the hands of the greedy priestly class, who would not allow the laymen the privilege of approaching and worshipping the temple deity independently. This tedious, costly and indirect mode of worship created a disgust in the mass mind and prepared a welcome ground for other rival faiths.

In Maharastra, as explained above, the mode of worship and the system of imparting religious instruction was simple all sided and balanced while in Dravidian provinces it grew so complex and the people were hemmed in by so many rules of conduct that they missed the substance of truth and clung to the chaff of formalities. This led them to think that those who were not burdened with so many burdens of ordinary life were not Jains and were not proper persons to deal with on terms of equality creating in this way an unbridgeable gulf between them and their Maharastra brothers.

'Vasai' is the oldest form. In the 8th century A.D. and after that when Hinduism rose in power Sanskrit came to be looked upon as a more respectable language and the use of the form 'Vasai' came to be regarded as an unrefined expression. The Sanskrit forms 'Vasati' or Vasti were substituted for it.

'Basti' is the same as 'Vasti' va ba yorabhedah. As said above the expression Vasai dates back to the 8th century A.D. Then with the rise of Sanskrit 'Vasai' was changed to Vasati or 'Vasti' and its further modification was 'Basti.'

At present temples and images are scattered here and there even in crowded localities and at places which are quite unbecoming to the fair name and lofty associations of the Tirthankars and other sages to represent whose divine qualities the images were first intended and introduced. In olden days though there was no prohibition of image worship images were placed only in places secluded and calm, fit for meditation and receiving religious and other instructions.

The intention of this article is to show what was the old and pure form of religion and worship and the distance we have travelled upto now from that purity of faith. Can we not return to the old and gold of our forefathers as far as our present circumstances allow us casting off the artificial barriers created by ignorance and unreligion and thus bringing harmony, solidarity and goodwill amongst our conflicting religious sects which claim their origin and inspiration from one and the same divine personage Lord Mahavir?

SOME SAYINGS OF LORD MAHAVIRA

(*Continued from page 85*)

As the nature of this (i.e., men) is to be born and to grow old, so is the nature of that (i.e., plants) to be born and to grow old; as this has reason, so that has reason; as this falls sick when cut, so that falls sick when cut; as this needs food, so that needs food; as this will decay, so that will decay; as this is not eternal; so that is not eternal; as this takes increment, so that takes increment; as this is changeing, so that is changeing. He who injures these (plants) does not comprehend and renounce the sinful acts; he who does not injure these, comprehends and renounces the sinful acts.

Knowing them, a wise man should not act sinfully towards plants, nor cause others to act so, nor allow others to act so.

They cannot help thee or protect thee, nor canst thou help them or protect them.

Knowing pain and pleasure in all their variety, and seeing his life not yet decline, a wise man should know that to be the proper moment (for entering a religious life); while the perceptions of his ear, eye, organs of smelling, tasting, touching are not yet deteriorated, while all these perceptions are not yet deteriorated, man should prosecute the real end of his soul. Thus I say.

Those who are freed (from attachment to the world and its pleasures), reach the opposite shore. Subduing desire by desirelessness, he does not enjoy the pleasures that offer themselves. Desireless, giving up the world, and ceasing to act, he knows, and sees, and has no wishes because of his discernment; he is called houseless.

Therefore a wise man should neither be glad nor angry (about his lot): thou shouldst know and consider the happiness of living creatures. Carefully himself, he should mind this: blindness, deafness, dumbness, one-eyedness, hunchbackedness, blackness, variety of colour (he will always experience); because of his carelessness he is born in many births, he experiences various feelings. Not enlightened (about the cause of these ills) he is afflicted (by them), always turns round (in the whirl of) birth and death.

Knowing birth and death, one should firmly walk the path (i.e. right conduct), (and not wait for old age to commence a religious life).

For there is nothing inaccessible for death. All beings are fond of life, like pleasure, hate pain, shun destruction, like life, long to live. To all life is dear.

He who sees by himself, needs no instruction But the miserable, afflicted fool who delights in pleasures, and whose miseries do not cease, is turned round in the whirl of pains. Thus I say.

———

Wisely reject hope and desire, and extracting that thorn (i.e. pleasure) thou (shouldst act rightly) People who are enveloped by delusion do not understand this : he who (gathers wealth) will, perhaps, not have the benefit of it.

———

He is called a hero who is not vexed by (the hardships caused) by control. He should not be angry because the (householder) gives him little. If turned off, he should go. Thou shouldst conform to the conduct of the sages. Thus I say.

———

Free from uncleanliness he should wander about.

———

Pleasures are difficult to reject, life is difficult to prolong.

———

As the interior (of the body is loathsome), so is the exterior; as the exterior, so is the interior.

———

(1) Through his own carelessness every one produces that phase of life in which the vital spirits are pained. Observing (the pain of mundane existence, one should) not (act) with violence. This is called the true knowledge (and renunciation).

———

The hero does not tolerate discontent,
The hero does not tolerate lust.
Because the hero is not careless,
The hero is not attached (to the objects of the senses).

———

Shri Atmanand Jain Gurukul Punjab, Gujranwalla.

BY

BANSI DHAR JAIN.

OF all the methods prevalent at present, in practice and theory, none is the last word on education. Education is an ever-evolving process, and, unlike other positive sciences, is of necessity less sure of its ground, to deal as it has with the mind of the child, which does not admit of material handling. Its development has to be watched and is indirectly evidenced by the actions of the child, which have their root in his mind. It is, therefore, capable of infinite experimentations, which, no doubt, mould the character of the child, but which do not give it its final shape, as it is the net result of many other influences, which have been at work along with the training received at school. Thus, the result of the experimentations is not here measurable in definite terms, and so the success and failure of them is only a guess. But with all this uncertainty the experiments take their merry course, and the experimenters are only too glad to take credit for their achievements. The results, however, are more and more attributable to the experiments, as external influences are withdrawn. The ancient system of gurukul education was based on this principle, and is substantially what is now known as the residential system.

The upholders of the system of education which now obtains in India point out to some of its outstanding achievements in the person of Mahatma Gandhi and Pandit Jawaher Lal Nehru. But they forget that there are some men who have inherent greatness in them, and, to whatever mode of training they are subjected, they are sure to follow their inner urge and to break away from the career for which their education, has fitted them. Such men are great, not because of their education but in spite of it. The real product of the Indian universities is the army of vakils and barristers, doctors and

teachers, magistrates and judges. With some noble exceptions, these men are neither self-reliant nor persevering, and once out of their ruts they are at sea. Their outlook of life is narrow, and their aim is mere gain of pleasure and avoidance of pain. Control of their mind and senses they have hardly any, and so their life is spent neither in adventure, nor in real contentment. The state of affairs in the Jain community is all the more deplorable. They have first of all no education worth the name, and whatever they have is neutralised by the evil effects of the kind of life the majority of them have to lead. It was this picture of the modern youth of the country which turned the attention of the Acharya Shri Atmanandji Maharaj to the establishment of an institution which, while imparting useful literary education, will make it its special business to develop the moral side of its students. His aim was to turn out young men, sturdy and fit, both physically and morally, who will manfully face, not shirk, the trials of life.

But providence had willed it otherwise, and the Acharya was snatched away, before he had but made a start. The fulfilment of his last will fell on the broad shoulders of his worthy disciple Acharya Shri Vijay Vallabh Suri, who lost no time in collecting requisite funds from the followers and admirers of his Guru, and opened the present Gurukul on the 30th January, 1925. From that time onward it has been fulfilling a sore need of the Jain community all over India, while its doors are always wide open for the students of all religions.

There are at present sixty-seven students on the roll, about ten of whom are non-Jains. They are from eight to seventeen years of age, and come from all grades of society. They are in charge of a superintendent, who is responsible for the cleanliness of their bodies, and for their proper clothing and other phyical needs, and is humourously called the Mother. He plays with them, when it is time to play, and sees that they read, when it is time to read. They take their meals in the common kitchen, which is managed by a quali-

fied Kaviraj, who also administers medicines to them, when they stand in need thereof. In the kitchen, only the simplest food is served, more thought being given to its nutritive value than to its palatableness. Twelve ounces of milk is given to each boy every day, and besides the two principal meals seasonal fruits are also provided as tiffin. Besides the resident Kaviraj, the leading doctor of the town attends every week, and treats the boys of their constitutional defects, or handles serious cases of illness. Their bodily development is the chief concern of a drill instructor, who gives them a course of hard exercise early every morning. The accomodation cannot be said to be satisfactory at present, and there is certainly some congestion in the dormitories. Nor are the class-rooms amply protected from the attacks of the inclement weather. But a large plot of land has been acquired at a cost of Rs. 30,000 about two miles from the town, and amidst healthy surroundings; and more money is being collected for the building fund, from the charitably disposed sympathisers in the Punjab and other provinces, specially Bombay. When sufficient funds are in hand, the building operations will commence, and it is expected in the course of two years, dormitories, class-rooms, and quarters will have been constructed, in keeping with the ancient ideal of simplicity, yet providing all necessary comforts to the inmates. Extensive playgrounds will also be then available, for want of which boys cannot now play hockey or football.

Regarding literary education it may be mentioned that though moral and religious training is the main argument for such a kind of institution, there is much difference between this school and others, besides the medium of instruction, which is Hindi for all the subjects. Qualified and experienced teachers are on the staff under a B.A., L.T. Principal, who had been headmaster of a high school for a long time before dedicating his life to the service of this institution. Care is taken that the curriculum does not become so heavy as to prove a burden to the boys of tender age, and a hindrance to their growth. With this object in

view Algebra and Geometry are excluded from the school course of Mathematics, and Arithmetic is finished in class V which corresponds to class viii of other schools. In the two higher classes, Commercial Arithmetic and Accountancy with business method form one subject. Teaching of history is another departure from the trodden path. and only such information is imparted as modern investigation has placed within the realm of truth. Religion, Hindi, English, Sanskrit, general knowledge, and hygiene are the other subjects. Geography is finished in class v, and working knowledge of Urdu is imparted up to class iv. Besides, there is vocational training in book-binding, tailoring, agriculture, and journaliam, to one of which is a boy's choice restricted. Spinning at the charkha and the takli is compulsory for all. The atmosphere is thoroughly national and all students and workers wear khaddar alone,and take keen interest in the present political movement of the country. There is a well-equipped library containing about 4000 books on Hindi, Urdu and English literatures, philosophy, and teaching, besides a rare collection of books on Jain religion in Sanskrit and Prakrit. The reading room boasts of four dailies, and about thirty weeklies and monthlies.

The morals of the students are the special care of all the teachers, who themselves are pedestrians on the path of spiritual progress. Though the religion taught in the class-room is Jain religion and philosophy, and though religious rites and practices enjoind on the boys pertain to that religion, their moral sense is always appealed to, and no occasion is lost to impress on their minds that the end of all philosophy and religious formalism is perfection of the soul. Morning and evening congregational prayers are held, at the end of which boys acknowledge their lapses in insubordination to elders, misappropriation of others, things, misconduct, lying, or breach of their vow of celibacy. They are encouraged to observe periodical fasts, and to take other such vows as are likely to give them a training in the control of their minds and senses. They learn lessons of self-reliance

when they clean their own plates, wash their own clothes, sweep their own rooms, nurse their sick brothren, and help in the management of the library or the dispensary. Their daily routine is so cast as to make them used to a hard life, in which work and play will have proper places. It is, however, not to be supposed that under this rigid discipline boys cease to behave like boys. There are frequent failings, but these do not discourage the workers, as the object is to give them a training in self-discipline, rather than make them ascetics.

The school course culminates in class vii, when the boys sit for their Vinita examination, after which three years' study will qualify them for the Sanatak or the bachelor's degree, and another two years for the Acharya or the Master's degree. The fees charged from the boys is very low, only five rupees from boys of class i, with an addition of rupee one for every higher class. This includes all expenses of board and (no fee of any kind whatsoever was charged up to March 1930) lodging, clothing, washing, shaving, books and stationary, and medical attendance. But with all this, the institution is an infant one, and does not boast to be an ideal institution of its kind, though the management spare no pains or expense to make it such. It has many needs, and many shortcomings, but what institution is without them in the early years of its existence? What is claimed for it is that it is on the sure road of development, and promises to be a centre of culture in Northern India. as the Vishwa Bharati or the Udyog Mandir are in other parts of the country.

Correspondence.

Re: the discovery of a human foot-print of enormous size.

The following correspondence is sent to us for publication by Mr. C. R. Jain, Bar.-at-law, London. In a note he writes :—

" The discovery relates to a human foot-print of an enor-

mous size discovered by an Italian Scientific expedition in Africa. The length of the first toe is 34 centimeters which is about 13½ inches. The size of the foot can be judged from this, and should be about 6 feet in length. The stature of the owner of such a foot should be somewhere in the neighbourhood of ten yards. This certainly does bear out the Jaina tradition about a race of giants having flourished in the past on our Earth."

—C. R. JAIN.

COPY.

Dotto Alberto Poggi
Medico Chirurgo.

Genova (101) 30—iv—31.
via. Sottoripa 7.

Dear Friend,

I had just now the answer from Dott. Claudia Massari to your questions. They are:

1. Max. length cm. 34.
   Max. wideness cm. 19, being the first finger very opened.
   Middle wideness cm. 8½.
2. The footprint observed by Prof. Chipriani was the clearest being itself very few distinguishable, among the many others less visible.

I send you also the letter of Dott. Massari, for the case my translation would not be so clear. The measures are in centimeters.

With my best regards and wishes.

Yours,

(Sd.) DOTT. ALBERTO POGGI.

COPY.

Dott. Alberto Poggi
GENOVA (101)
Via di Sottoripa, 7.
Telef. 27·386.

Genova, 21—1—31.

My Dear Friend,

I translate the answer I had by Dott. Claudix Massari (Museo Narionali diAntropologia & Etnologia—R. Universita —Forenze)

".........Prof. Cipriani apologizes himself for he can't answer

directly, as he wanted to do, being at present very busy. He charges me to write to you that the "footprint" in question is near the Limpopo River, south of it, at 30° long. E. and nearly 23° lat. S. If you may consult the "Stieler Hand-Atlas" Ed. 1905 (and perhaps in posterior editions) Africa, Bl. 6'74, you'll find just above 30° merid, in the said place, the indication: "Pefu Kraal." The footprint" is in the mountains placed in those neighbourhoods (South-pansberg). The place is in indigenous reserve (indigenous Bavender) in which no white is allowed to live. At a few hours of march from the place of the "footprint," are some very ancient coarse ruins of unknown origin. To the place of the "footprint" is possible to go, till no great distance in motor, coming from Louis Trichardt. The exact position may be explained only by one who has already been there. A few indigenous were with Prof. Capriani when he found the "footprint," but he thinks not easy to find them. By other peoples he accompanied there later, he had strong opposition, and he thinks not opportune to indicate them as possible guides; and perhaps they would not be willing to be of any use for that purpose. Probably Prof. Cipriani would, in future, return to South Africa for Scientific Researches, but not so early, also for economic reasons. If the visit to the "footprint" can be delayed, may be he personally should join Doctor Champat Rai Jain to help him in his researches on the place, if that is accepted. In any case, he declares himself disposed to furnish any information more eventually required 14—1—'31. Florence.

I hope my translation would be sufficiently clear for you, in spite of the many faults that certainly my English contains.

I thank you very much for the kind phrases you wrote in yours of 8th January.

With my best wishes.

Your sincere friend,
(Sd.) ALBERTO POGGI.

NOTES AND NEWS.

All-India Jain Association.

The All-India Jain Association is now re-organised and the following list of office-bearers is sent to us for publication by the General Secretary. Persons intending to become members may write to the Secretary for their Province.

President—Makanji J. Mehta Esq., B.A.,LL.B., Bar.-at-Law, 36, Humun Street, Fort, Bombay.

Vice-Presidents—(1) Pt. Ajit Prasad Sahib, M.A.,LL.B., Advocate, Lahore. (2) Keshari Chand J. Bhandari Esq. Dewas.

General Secretary—B. Chaitan Das, B.A., Malhipur-Saharanpur.

Joint General Secretaries—(1) Manilal H. Udani Esq., M.A., LL.B., Advocate, Rajkot, (Kathiawar). (2) U. D. Barodia Esq., B.A., Mahavir Jain Vidyalaya, Gowalia Tank, Grant Road, Bombay. (3) Muntzim Bahadur Babu Johrilal Mittal, M.A., LL.B., Magistrate, Indore.

Provincial Secretaries—(1) United Provinces—Mr. Mansumrat Das Jain, B.A., Bar.-at-Law, Meerut. (2) Punjab—L. Jagannath Jain, Honorary Secretary, Amar Jain Hostel, Lahore. (3) Central Provinces—Mr. Panna Lal Singhai, Amraoti. (4) Rajputana—B. Chiranjilal, B.A., Magistrate, P. O. Rajgarh, Alwar. (5) Bombay—Mohanlal Desai Esq., B.A.,LL.B., Editor, Jain Yug, Bombay. (6) Bengal—B. Chotey Lal Jain, M.R.A.S., 91, Lower Chitpur Road, Calcutta. (7) Bihar—B. Nirmal Kumar, Rais and Zemindar, Arrah (8) Madras—C. S. Mallinath Esq., 436, Mint Street, Madras. (9) Education—B. Kirti Prasad, B.A.LL.B., Governor, Shri Atmanand Jain Gurukul, Gujranwala. (10) Social Reform—Jain Dharma Bhushan Dharma Divakar Brahmachari, Pt. Shital Prasad, Surat. (11) Jain Literature—Professor Hira Lal, M.A.,LL.B., Amraoti.

Account of Jaini's Estate.

We have published separately as a Supplement to this Issue of the Gazette, the Income and Expenditure Account of the Estate of the late J. L. Jaini for the year 1930.

Mr. E. F. Udny and Mrs. St. John James of
The World League of Ahimsa, London.